The Christian East

CHRONICLE AND CAUSERIE.

IT is with feelings of deep thankfulness that we record the restoration to health of His All-Holiness the Œcumenical Patriarch. After the service of the Holy Passion on Maundy Thursday, and the Consecration of the Chrism, His All-Holiness, excessively fatigued, was obliged to keep to his room. His illness developed into pneumonia, and for some days his condition caused grave anxiety. Notwithstanding the serious nature of his own illness, he sent repeatedly to enquire after the Metropolitan Germanos of Sardis, who was ill at the same time, and with great thoughtfulness sent his own doctor to attend him. His All-Holiness has made a wonderful recovery, upon which we offer him our respectful congratulations.

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In our last Winter Number we commented upon the highly important fact that, after so long and tiresome delay, the Patriarch of Alexandria had at length received his *berat* from the King of Egypt. The event was greeted with the greatest satisfaction by all the Patriarch's friends. Our own Archbishop sent his congratulations in a letter, which, together with the Patriarch's reply, we reproduce below :—

Lambeth Palace, Feb. 3rd, 1928.

MOST REVD. AND BELOVED BROTHER,

I have the pleasure to assure your All-Holiness of the satisfaction with which I have received the announcement of your recognition by the Egyptian Government as Patriarch of Alexandria and Œcumenical Pope. Such I conceive is the significance of the Berat now given, and I hasten to assure your All-Holiness again of the lively interest which we in England take in all that concerns the well-being of your All-Holiness and the prosperity of the Church over which you preside.

I have the honour to remain,

Your All-Holiness' faithful brother and servant,

RANDALL CANTUAR.

[*Reply.*]

TO HIS GRACE THE ARCHBISHOP OF CANTERBURY, THE LORD RANDALL, GREETING IN CHRIST OUR SAVIOUR AND GOD.

The brotherly prayers of your beloved Grace which are so very precious and acceptable, strengthen us for the work of the Gospel with which the Lord has entrusted us. In thanking your Grace, we also in return, at the Jubilee of your Grace's long and glorious pastorate, pray to the chief Shepherd Christ that the shining light which he has set on high to shine and enlighten the pious Anglican people may be preserved for many years unquenched. We follow with genuine and brotherly interest the good fight and the apostolic fortitude of your Grace on behalf of the Church, and we pray Christ the Rewarder that He may direct your steps always unto victory and to the glory of God.

Your Beloved Grace's affectionate brother in Christ,

MELETIOS OF ALEXANDRIA.

Alexandria, March 24th, 1928.

The Patriarch of Alexandria also sent the following telegram of congratulation to the Archbishop of Canterbury on his 80th birthday

We salute your Grace with much love on the Feast of our Lord's Resurrection. At the same time we rejoice with all our hearts at the 80th anniversary of your birthday, and we pray the Lord of life to multiply your years for the good of your flock and the joy of your friends.

[*Reply.*]

TO HIS ALL-HOLINESS THE PATRIARCH OF ALEXANDRIA, THE LORD MELETIOS.

MOST HOLY AND BELOVED BROTHER,

With emotion and sincerest gratitude I have received the Paschal greeting which you have sent me on the occasion of my eightieth birthday. I know full well the value of our intercourse with one another, and I appreciate the goodness and courtesy of your All-Holiness in sending frequent blessings.

In reply I can say that we do not forget in our prayers the Great Church over which your All-Holiness presides, and that we pray for a blessing on you and those who labour with you.

With much respect and brotherly greetings, we remain wholly yours,

RANDALL CANTUAR.

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Last March there took place in the Patriarchal Church of St. Sabba the consecration of the Archimandrite Isidore to the newly-created Metropolitanate of Johannesburg and Exarchate of S. Africa. The foundation of this Exarchate with its See at Johannesburg

marks an epoch, not only in the history of the Patriarchate of Alexandria, but also in the relations between the Anglican and Eastern Churches, which will thereby be brought into closer contact with one another in that part of the world. We may hope that the same good results will flow from it, in the way of mutual intercourse, as have flowed from the foundation of the similar Exarchate of Western Europe. The consecration (of which a long account is given in *Pantainos* of March 23rd) was performed with great solemnity by the Patriarch of Alexandria, assisted by the Archbishops of the Throne, namely, Leontopolis, Pelusium, Hermopolis, Axum, and also by the Metropolitans, Chrysostom of Kavalla and Keladion of Ptolemaissin, Palestine, who were on a visit to Alexandria. The Metropolitan of Thyatira, who had just arrived from London, was also present at the consecration, and so too were Bishop Gwynne and the clergy of the Anglican church in Alexandria. The church was filled to overflowing with a devout congregation, who followed the service with close attention, and joined heartily in saluting the newly-ordained Metropolitan with the cry of " Axios." A group of Abyssinian students who were given places on either side of the Beautiful Gates, attracted special attention. After the Gospel the Patriarch handed the pastoral staff to the newly-ordained Metropolitan and delivered a brief address, in which he reminded the new Metropolitan that he was not called to fill a widowed See, but to be the first bishop of a newly-created Metropolitanate, and that on him, on his wisdom, activity, love and faith, depended the character of that Metropolitanate, and that he would need, above all, the charity which beareth all things, and endureth all things. The new Metropolitan, receiving his staff from the Patriarch's hand, ascended the throne and delivered his first pastoral address. After a Liturgy the reception was held in the hall of the Patriarchate, where the newly-ordained Metropolitan received many congratulations from friends and officials, and also telegrams from His Beatitude the Patriarch of Jerusalem and many others. At noon the Patriarch gave a banquet in his honour, in which all the bishops of the Throne participated, and the visiting archbishops of Thyatira and Kavala. At this gathering the Patriarch wished success to the new Metropolitan of Johannesburg, and comparing the foundation of the Exarchate of South Africa with that of Western Europe, he said he would consider himself happy if this venture of his justified itself in its results as the foundation of the Orthodox Metropolitanate in London had justified itself. The next day, during the sessions of the Holy Synod, the new Metropolitan was summoned by the Patriarch to take his Synodical seat, the number of members of the Synod being thus raised to seven.

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In connection with the activities of the Orthodox Church in Africa it is interesting to note that *Nea Sion* records the fact that the Archi-

mandrite Nicholas Sarikas, who has settled in Tanganyika, has by his labours succeeded in winning thirty native families to the Orthodox Faith.

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During the Orthodox Holy Week a pilgrimage left Alexandria, with the special blessing of the Patriarch, to visit the Holy Places. This pilgrimage was mainly designed for young people. Telegrams were sent before starting to the Metropolitans of Hermopolis, Leontopolis and Pelusium asking for their blessings, and at every village through which the pilgrims passed on their way to embark at Kantara, the Orthodox inhabitants greeted them warmly. At Zagazik they were joined by the Bishop of Leontopolis, who was to lead the pilgrimage at the express wish of the Patriarch. The pilgrims numbered ninety-nine, of which 38 were scouts, 11 seminarists, 8 girls and the remainder were made up of 27 men and 15 women. The pilgrims arrived in the Holy City early on the morning of Holy Tuesday, and marched in order to the Church of the Resurrection, the scouts leading. Having knelt in devotion before the Holy Sepulchre, they were addressed by the Archimandrite Philotheos on the history of the Church and the sacred Sites. This was followed by the singing of a doxology, and a procession was then made round the sacred Sites, after which the pilgrims were conducted to the Patriarchate, where they were warmly received by His Beatitude. The following day the pilgrims went on to the Jordan valley, Jericho, Bethany, etc., in which visit they were joined by the Bishop of Lydda. The pilgrimage remained in Jerusalem over Easter, taking part in all the Good Friday and Easter ceremonies. Before leaving, the pilgrims again visited the Patriarch, who gave with his own hand to each seminarist and scout a cross of mother-of-pearl, his photograph, ikons of the Resurrection and red eggs. The pilgrimage returned home on Easter Tuesday, full of enthusiasm, and with great desire to make the pilgrimage again. (*Pantainos.*)

Two parties of pilgrims from Greece visited Jerusalem in Holy Week. The first, numbering ninety pilgrims, arrived in the Holy City on the same day as the pilgrimage from Alexandria. The second—arranged by the Society of the Holy Sepulchre—numbered 330 persons, and was led by His Grace Chrysanthos, Archbishop of Trebizond. (*Nea Sion.*)

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ST. GEORGE'S, BAALBEK.

(*Communicated by the Rev. C. B. Moss.*)

The Patriarchate of Antioch, where the Disciples were first called Christians, is less known in England than some of the other Orthodox churches: but it is as interesting, and as friendly to the Anglican churches, as any other. Antioch was one of the chief Sees from the

time of the Apostles: it claims St. Peter as its first bishop. Among its later bishops were St. Ignatius, the Apostolic father and martyr, and St. Meletius, who presided at the Second Œcumenical Council. St. John Chrysostom was a priest from Antioch. St. Theodore of Tarsus, fifth Archbishop of Canterbury, and founder of the English Church as a single organized body, came from that Patriarchate. Antioch was the home of that school of theologians and biblical scholars who in some respects anticipated the results of modern criticism.

After a very distinguished history, the Patriarchate of Antioch was split by the Monophysite schism in the sixth century. Soon afterwards the Moslems overran Syria, which has been a Mohammedan country ever since. The cathedral of Damascus became the Great Mosque, in which, however, the words "Thy Kingdom, O Christ, is a kingdom of all ages" have never been completely erased. In the thirteenth century Antioch was destroyed by an earthquake, and the Orthodox Patriarch went to live in Damascus, which has ever since been the residence of his successors. Towards the end of the seventeenth century there was a dispute about the succession to the patriarchate, and one of the rivals, with about half the people, tempted by the offer of political protection and educational advantages, entered the Roman Communion. This line of succession is represented by the "Melkite" Patriarch of Antioch.

About 1899, the Orthodox Patriarchate, which had been for some generations occupied by Greeks from Constantinople, was taken over by Arabic-speaking Syrians. His Beatitude Gregorius, the present Patriarch, and all his bishops and clergy, are of the same race and language as the laity, and the liturgical language is Arabic. Thus the Patriarchate of Antioch is the only autokephalous Orthodox Church which is entirely Asiatic and Semitic.

In 1924 a party, which visited Jerusalem with the first Anglo-Catholic pilgrimage, proceeded to Damascus under the leadership of the Rev. H. C. Frere, formerly Archdeacon in Syria. The Patriarch received us with the greatest cordiality, permitted us to celebrate the Holy Eucharist in a chapel at the Patriarchate, and hearing that we were to spend Sunday at Baalbek (where the ruined temples, once the largest in the Roman Empire, are world-famous), gave us permission to use the Orthodox church there. We found, however, that the church had been used as a granary by the Turks during the war, and was in ruins, together with the priest's house. But we were able to have our service in the house of an Orthodox layman, with the ikons belonging to the church placed on the temporary altar. On our return to England we raised £100 for the restoration of St. George's, Baalbek. With this help, and money raised locally, the church has now been re-roofed and made fit for use: and the Metropolitan of Zahleh, in whose diocese Baalbek is, has informed us that the church

has been opened, and has promised to allow any Anglican priest to use it, or any other church in the diocese, if he should wish to hold a service there. He also wrote to the Archbishop of Canterbury, thanking him for the help given by the English Church. The priest's house remains to be rebuilt. The Rev. Harold Buxton, now English chaplain in Cyprus, went to Baalbek last year to report, and on his recommendation £85 out of the £100 needed (in addition to what the people have subscribed themselves) has been raised. We should be very glad if any readers of *The Christian East* would help us to raise the remaining £15, which we have promised to send, in order that the work may be complete, and that the Orthodox community in this famous town, so much frequented by visitors, may have a priest once again to minister to them, a privilege of which they have been deprived since 1918, when the last priest died, and the house fell into ruin.

[*The Editors will gladly acknowledge and forward any donations sent them for this purpose.*]

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The whole world has been moved to the profoundest sympathy with the people of Greece and Bulgaria in the sufferings caused by the disastrous earthquakes which have recently visited those countries. First came the news of widespread ruin in Southern Bulgaria, and the destruction of a large part of the flourishing town of Plovdiv (Philippopolis). According to the *Times* report over 200,000 people were rendered homeless in this part of Bulgaria. A fortnight or so later a similar catastrophe overwhelmed the ancient and beautiful city of Corinth. Some account of this disaster, and the part played in the relief measures by the Archbishop of Corinth, appears elsewhere in these pages. No one can learn of such disasters unmoved; but readers of *The Christian East* will be stirred by more than simple humanitarian feelings as their thoughts go out to the sister Churches of Greece and Bulgaria in the suffering which in the inscrutable providence of God has befallen them.

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In this issue a considerable amount of space has been devoted to extracts from Soviet papers, chiefly *Pravda*, *Krasnaya Gazeta* and *Comsomolskaya Pravda*, translated without added comment. In every case the source of the quotation is given, and the selection has been made not with a view to showing the Bolshevik mentality at its worst, but simply to reveal in its own words its attitude towards religion in this year, 1928. The extracts do not deal with past physical horrors, but with the position occupied by religion in the Soviet view of life. That position remains constant while the Bolshevik reaction to it may vary from crude violence and contemptuous mockery to reasoned argument. It is important to

realize that although the grievous record of physical persecution has latterly diminished, the Bolshevik opinion of religion has not altered, nor the claim of the Russian Church upon our sympathy in her affliction become less insistant. In these extracts which are concerned in the main with the celebration of last Easter will at least be found what the Bolsheviks themselves still say about religion and not what someone else says they say. In the general havoc wrought by the Bolshevik Revolution the beautiful Russian language is no inconspicuous sufferer, and writers in the Soviet papers often make use of a jargon of their own which somtimes requires some elucidation. Thus " Comsomol " is a word composed of the first syllables of the three words of a phrase meaning " Communist League of Youth." " Comsomolets " is a male, and " Comsomolka " a female member of this society ; " Comsomoltsi " is the plural and " Comsomolsky " (fem. -skaya) is the corresponding adjective. " Narcompros " and other similar compounds are formed on the same principle ; as the Anglican and Eastern Churches' Association might, if so minded, style itself the " Angeastchass " !

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The Living Church (June 16th) writes : " We have learned with pleasure of the Jubilee celebration of the Russian Cathedral of the Holy Trinity in Chicago, which took place last Sunday. During the twenty-five years of the Cathedral's life in Chicago its Bishop and congregation have won a valuable place for their Church in the religious life of a great city. Bishop Theophilus, whose see includes jurisdiction over all the Russian Orthodox congregations in the Middle West, has many warm friends among the clergy and laity of our Church, and is deeply interested in all movements looking toward closer relationship between the Anglican and Orthodox communions. To him and his people we extend our congratulations in this time of their celebration.

" Another triumph for the Russian Church in America is the recent court decision at Meriden, Conn., reported in our news columns, by which the Connecticut parishes of this Church are legally confirmed in their allegiance to Metropolitan Platon. It is gratifying to know that Judge Jennings, who gave the Meriden decision, judged the case on its own merits and did not accept as a precedent the New York decision, which deprived Platon of his cathedral.

" The Eastern Orthodox Churches have an important mission to fulfil in helping their people keep their faith during the difficult process of Americanization, and we rejoice that our own Church has the privilege of helping them in this work."

CONSECRATION OF THE HOLY CHRISM AT CONSTANTINOPLE.

(The following description of this interesting rite is translated from "Orthodoxia" by Miss M. G. Dampier.)

AFTER a lapse of sixteen whole years (1912–1928)—since the Patriarchate of the ever-memorable Patriarch Joachim III.—the Œcumenical Patriarchate, in order to meet a very serious religious need, celebrated one of the most significant and rarely performed rites of the Orthodox Church. On Holy and Great Thursday (April 12th, 1928) His All-Holiness, the Œcumenical Patriarch Basil III., officiating with the Metropolitans of the Synod and others in the venerable Patriarchal church, consecrated the prepared Chrism—this seal of the gifts of the most Holy Spirit—with the appointed ceremony—for the use of the Orthodox Christian world. An immense crowd of the faithful, belonging to all classes of society, filled the church, the Patriarchal residence, and the precincts, and followed the sacred service with devotion, glorifying God, the Giver of all good gifts. The preparatory work had been attended to by a Synodical Committee appointed some time previously, and consisting of the Metropolitans of Derkos, Sardis, and Prinkipo, with the Great Archimandrite as Secretary. This Committee laid the basis of the whole work, the execution and entire carrying out of which was entrusted subsequently to a Synodically appointed Committee of the Metropolitans of Myra and Laodicea, the Protosyncellus, the Chief Secretary of the Holy Synod, the Great Archdeacon, the Great Archimandrite as corresponding member, and the Director of the Patriarchal Secretariat, Mr. Chrestos Papaioannes. The pharmaceutical Committee was composed under the leadership of Mr. Basil Aimiliades of the following gentlemen :—A. Basileiades, M. Sophroniades, E. Tsolia, A. Stoyiannides, D. Velitzanides, M. Kampaloure, G. Nikolaides, and Ant. Basileiades.

Palm Sunday, April 8th. At the Divine Liturgy, which was celebrated by the Protosyncellus Aimilianos, His All-Holiness, who was presiding, conferred, with laying on of hands, the office of Chief Perfumer of the Great Church on the Hon. B. Aimiliades, to whom also he gave the silken towel in accordance with the order of the Ritual.

Holy and Great Monday (*i.e.*, Monday in the Orthodox Holy Week). At the Divine Liturgy of the Pre-sanctified, the above-named pharmaceutists, dressed in the white tunics of their ministry, approached His All-Holiness and received the Patriarchal permission and his blessing on the beginning of their work. The Liturgy ended, His All-Holiness, accompanied by the Archbishops of the Synod,

who were in attendance in church, *viz.*, Nicea, Derkos, Neocesaræa, Prinkipo, Sardis, Silivria, Heliopolis, and Imbros and the Metropolitans of Christopolis, Stavropolis, Myra and Laodicea went out to the Kouboukion[1] which had been suitably prepared close to the church. Here he was vested by the Great Archdeacon in stole and pall, and began the work with the usual sprinkling with holy water, being served by the Second and Third Deacons. Having then sprinkled the prepared materials and the four cauldrons, he cast into them a quantity of oil, wine, spices and flowers, the deacons meanwhile exclaiming "let us attend." His Holiness then lit the fire under the cauldrons, after which the reading was continued by His Holiness, the Archbishops present and all the clergy of the Patriarchal Court from the Great Protosyncellus to the deacon-in-ordinary. The Archbishops wore stole and pall, the priests the stole, and the deacons the orarion. (deacon's stole). The reading continued till midnight, being carried on by the Patriarchal clergy and by those priests who had been summoned for this purpose from their parishes.

Holy and Great Tuesday, April 10th. After the Divine Liturgy (of the Pre-sanctified) His All-Holiness, who had presided, went again to the Kouboukion, accompanied by the Archbishops of the Synod, by the Metropolitans of Theodoropolis, Christopolis, Myra and Laodicea and all his suite. At the Intercession (Paraklesis) His Holiness commemorated in general all who had made offerings on behalf of the work. His Holiness then threw into the cauldrons again a quantity of spices and flowers, as on the previous day, and the reading of the New Testament was continued far into the night.

Holy and Great Wednesday, April 11th. The Liturgy of the Pre-sanctified being ended, His All-Holiness went again to the Kouboukion accompanied by the Archbishops of the Synod attending the church, the other Metropolitans and all his suite. At the completion of the appointed ceremony His Holiness again commemorated all who had in any way contributed to the work, and then threw into the cauldrons the remaining spices and flowers. He then bestowed on each of the pharmaceutists in attendance the gold crosses which had been prepared for this purpose, after which the reading of the New Testament was continued as before, being prolonged far into the night, when the work of boiling (the Chrism) was fully completed.

Holy and Great Thursday, April 12th. After His All-Holiness and the Metropolitans who were concelebrating with him and the clergy and deacons had finished vesting in the great Hall of the Patriarchate, they came down in solemn procession about nine o'clock through the official entrance gate of the Patriarch's residence in the following order: first came the Hexapteriga and the Patriarchal choirs, then followed the priests, with two deacons carrying censers, then the

[1] Canopy.

Bishops[1] in two rows, each holding a vessel of chrism, while the rear of the procession was brought up by His All-Holiness, who was also carrying a little alabaster vessel of chrism.

He was accompanied, as a mark of honour, by the great Protosyncellus Aimilianus and the Chief Secretary of the Holy and Sacred Synod, Maximus, and preceded by the Great Archdeacon Germanos, the second deacon Kallinicos, the third deacon Gregory, and the deacon-in-ordinary Kallinicos. The entire procession having made its way to the sacred Kouboukion, conveyed from thence the alabaster receptacles filled with chrism to the church. The little vessels were placed on the Holy Table and the Table of Prothesis, the larger ones outside the Sanctuary in front of the ikonostas. At the Great Entrance an alabaster vessel of consecrated chrism was carried first by the Archimandrite Philotheus, and an alabaster vessel of chrism not yet consecrated by the Great Syncellus Gabriel. Next followed the large silver vessels borne by the priests, and then the Precious Gifts. At this point His Holiness again commemorated the names of those who had contributed either in kind or in money; His Holiness the Patriarch of Alexandria, Meletios, their Beatitudes the Archbishops Cyril of Cyprus and Chrysostom of Athens, His Beatitude Dionysius of Warsaw, together with their pious flocks, the Metropolitans of the Œcumenical throne and their flocks, as also the members of the (Synodal) Committee and the Pharmaceutists' Committee. After the consecration of the Precious Gifts came the blessing and consecration of the Chrism in accordance with the order of the Ritual. There was a densely crowded congregation, amongst whom could be distinguished the Consul-General of Greece, the Vice-Consuls and First Secretary of the Consulate, the priest of the English parish, Mr. Brown, the priest of the Serbian parish, Mr. Kovasevitz, etc. When the Liturgy was ended the vessels were transported solemnly—His All-Holiness leading—by the bishops, priests and pupils of the highest class in the Theological School to the Myrophylakion,[2] and deposited there under the supervision of the Ecclesiarch Anthimus, and in the presence of the congregation who had accompanied the procession there devoutly. After this the procession returned to the Patriarchal Hall, where the Dismissal was made. By the care of the special Committee the remains of the Chrism were distributed to the faithful in little caskets bearing an alabaster ikon, and the inscription running round, "Residue of the Holy Chrism, 1928," in return for a voluntary sum on behalf of the needs of the venerable Patriarchal Church.

[*It will be of interest to add to the foregoing the following simple instruction on the Meaning of the Chrism in the Orthodox Church. It is taken from the Athens Church newspaper "Zoe," some account of which appeared in a former issue of "The Christian East."*]

[1] Here follow again the names of all the Bishops and their sees.
[2] Depository where the myrrh is stored.

THE SACRAMENT OF CHRISM.

(*a*) THE SEALING WITH THE CHRISM.

Since the effects and results of Holy Baptism are completed and sealed by the second sacrament of the Church which we call Chrism or Holy Myrrh—these two sacraments, Baptism and Chrism, are closely connected and inseparable in our Church—it is necessary at this point to say a few words about the sacrament of Chrism. The Chrism is absolutely indispensable, because the new spiritual and holy life into which man enters by Holy Baptism must be strengthened by a new and divine gift. For this reason the holy Apostles directly after Baptism laid their hands on the baptized and imparted to them the grace and gift of the Holy Spirit, as the holy Evangelist Luke testifies in the Acts of the Apostles (c. VIII, 17 and XIX, 6), and so does the holy Apostle Paul in the Second Epistle to the Corinthians, where he writes: "He that stablisheth us with you in Christ, and anointed us, is God; who also sealed us and gave us the earnest of the Spirit in our hearts." And in the Epistle to the Ephesians he writes: "Ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance" (c. I, 13). Similarly, the holy Fathers of the Church affirm that the baptized was of necessity anointed after baptism. We refer here to the testimony of St. Cyril of Jerusalem: "And to you (he says to the baptized) when you came up from the holy waters of the font, was given an anointing, a copy of the anointing wherewith Christ was anointed." And he adds: "This holy Chrism is no mere anointing, void of worth, nor common, after the invocation, as one might say, but the gift of the Holy Spirit, and becomes active through the presence of His Godhead" (Capt. XXI, 1, 3).

The holy Chrism with which the baptized are anointed is composed of about forty different kinds of oils and spices, which symbolize and figure the different graces of the Holy Spirit. When the Holy Chrism is consecrated—and this consecration takes place on Holy and Great Thursday in the Patriarchate in Constantinople—the Patriarch blessing these materials of which the holy Chrism is constituted, prays God to send down His Holy Spirit and make this Chrism "a royal chrism, a spiritual chrism, a preservative of life, a sanctifying of souls and bodies, an oil of rejoicing, appearing first in the Law, shining forth brilliantly in the New Testament, wherewith they anointed kings and high priests and prophets and all those who through them, and the bishops and priests after them, were born anew through the washing of regeneration." This holy chrism, which is consecrated at the Patriarchate of Constantinople, is sent to all the Orthodox Churches, that the sacrament of Chrism may be administered with it.

(*b*) THE ADMINISTRATION OF THE SACRAMENT.

The Sacrament of Chrism is administered, as we have remarked

above, together with holy Baptism, and therefore there is one office for the two sacraments. That is to say, after the baptism, after the three-fold immersion in the font, and when the Psalm beginning with the words " Blessed are they whose transgressions are forgiven " has been sung, the priest reads the prayer of the Chrism. In it he prays the merciful God, the Lord and King of all, " who hast been pleased to regenerate Thy newly-enlightened servant through water and Spirit, to grant him also the seal and gift of Thy All-holy, Almighty and Adorable Spirit and the Communion of the holy Body and precious Blood of Thy Christ." Immediately after this he anoints the baptized with the sign of the Cross, on his forehead, eyes, nostrils (on the outside), on his mouth and ears in accordance with the ancient custom ordered by the 2nd and 6th Œcumenical Councils in the 7th and 65th canons, and testified to by St. Cyril of Jerusalem in his catechetical lectures. Together with the anointing the priest must say the words, " The seal of the gift of the Holy Spirit." These words come from the Second Epistle of the Apostle Paul to the Corinthians, as we have noticed above, " He that anointed us is God, who also sealed us and gave us the earnest of the Spirit," and are ordered by the same canons of the 2nd and 6th Œcumenical Councils. After these sacraments of Baptism and Chrism the Holy Communion is given for the first time to the newly enlightened, as the writings, which go under the name of Dionysius the Areopagite, affirm. " Because," observes Kallinicos, Patriarch of Constantinople, in one of his Canonical Orders, " just as nature, directly the babe is born naturally, prepares milk for his bodily nourishment, so grace, immediately he is born spiritually through baptism, gives him the Divine Communion for spiritual nourishment."

FROM THE SOVIET PRESS.

Krasnaya Gazeta, Thursday, 22nd March, 1928. Petrograd.

THE MOSCOW COMMITTEE OF THE COMSOMOL HAS ISSUED INSTRUCTIONS FOR THE PREPARATIONS TO BE MADE FOR THE EASTER HOLIDAY.

(From Moscow by telephone.)

No festive preparations for Easter are to be made in the family; no new dresses, no extra cooking, no shopping; no special Easter food, such as Easter cakes, hams, painted eggs, etc., are to be allowed. The custom of Easter greetings (" Christ is risen ") must be abolished. On the eve of Easter, friendly social gatherings which will begin at 9.30 will be organized in all factories and other places of work. The comsomoltsi have also arranged that on this

evening the cinemas should give two additional shows. At midnight cinema pictures, as well as theatricals, and radio concerts, will be given on all the big squares.

Pravda, Thursday, 29th March, 1928. Moscow.

THE ANTI-EASTER CAMPAIGN OF THE COMSOMOL.

In view of the approaching church festival, Easter, the Central Committee of the VLKSM* has proposed that all the local organizations should increase their anti-religious and anti-Easter activity. However, this campaign must not be carried out in the guise of a "Comsomol Easter," because the mass of the workmen and labouring young people might get the false idea that the Comsomol wants to establish a separate kind of Soviet Easter.

The anti-Easter propaganda must be centred in the club and in the reading-room. It would be well to open just for this time different kinds of competitions: for the best harmonium-player, the best story-teller, the best dancer; to organize chess competitions; competitions of physical culture; archery meetings, etc. In the large cities it would be well to organize on Easter-night fireworks, etc.

In the villages the festival of Easter may be contrasted with the festival of the "First Ploughing." All local cultured elements (teachers, agricultural agents, doctors, etc.) must take part in the anti-Easter campaign. Out-of-door demonstrations of gramophone anti-religious songs may also be organized.

Comsomolskaya Pravda, Friday, April, 1928. Moscow.

THERE WILL BE NO MORE CHRISTMAS AND EASTER HOLIDAYS.

SCHOOL HOLIDAYS ARE GOING TO BE GIVEN AT ANOTHER TIME.

It is planned to introduce, as an experiment, a new organization of the school year in the cities. Similar to the school period of Western Europe, it will last for 215 to 220 days. The time of the holidays will also be changed. Up to the present time we have kept to the old traditions; holidays have been given during the Christmas and Easter Seasons. But there are no valid reasons for continuing these harmful traditions in the future. The Narcompros considers that it is best to give a long period of vacation during the summer months. In view of this the school year will be divided in the following manner:

The school year will begin between the 16th of August and the 1st of September, according to local conditions. The first term will last till the 6th of November (67–83 school days). The 7th of

* All-Russian Leninist Comsomal.

October is the day of the October Revolution. From the 8th to the 15th there will be eight days of rest. The second term will last from November 16th to the 29th of January (56 school days). The end of the term is fixed so as to have a holiday on the day of Lenin's death. The vacation will last from the 23rd January (the 21st and 22nd of January are the anniversary days) till the 31st of January (nine days). The third term will last from the 1st of February till the 23rd of April, *i.e.*, 84 days. During this term there will be a short period of holiday-anniversaries of the February Revolution and of the Paris Commune—12th to 18th of March. After the third term a vacation of ten days will be given—from the 25th of April to the 6th of May.

The fourth term will last from the 15th of May to the 20th of June (32 to 45 school days).

The school year will close according to local conditions between the 15th and 30th of June. The summer holidays will last till the 16th or 31st of August.

This new division of holidays gives us the possibility of increasing the number of school days to 220 or 221 days. For the first-grade schools and the younger groups of the second-grade schools it has been thought well to shorten the school period by ten to fifteen days, closing the school some fifteen days earlier.

Experience in many model schools (in Moscow, Svierdlovsk, Riazan) and in the immense majority of new schools (Novozybkoff Pskoff) has proved that this new arrangement has many advantages. The children are much less tired towards the end of each school term, and the child remains fit nearly to the end of the school year.

Comsomolskaya Pravda, Friday, 30th March, 1928. Moscow.

Anti-Easter, Anti-Religious Work.

THE AIMS OF THE CAMPAIGN.

The aims of the educational revolution, which have been so clearly set forth by the XVth Party Congress, cannot be carried out without a struggle against religious influences, and without a prolonged period of work for the eradication of religious prejudices and the breaking down of traditions and rites established by the Church (Confession, Easter salutations, Communion, etc.). Therefore the fundamental aim of the anti-Easter and anti-religious campaign must be the explanation of the aims of the educational revolution, of the necessity of fighting against religion, which acts like a brake hindering the educational progress of the masses and the socialistic up-building of the country.

Besides this the contents of our propaganda work must be centred round the following fundamental ideas:

(*a*) Revealing the counter-revolutionary part played by all religious organizations, both those of the Orthodox Church and of the sects.

They are all instruments of political influence over the masses, wielded by the remnants of the former dominating classes and by the rich peasants and the Nep Men. These are upheld by the international bourgeoisie (Note the help given by the Baptists, by Rockefeller, etc.).

(*b*) The working masses of the USSR must be made to know the reactionary activity of all religious organizations in capitalistic countries; the aid they give to bourgeois governments in their struggle against the proletarian movement; the calumnies they spread regarding the USSR.

At the same time we must inform them of the widespread proletarian godless movement in the capitalistic states; we must form one strong front of the Godless in all countries.

(*c*) New members must be drawn into the Association of the Godless, the organization must be strengthened and the active participation of the consomol in this work encouraged. Reports of this work must be read in the comsomol groups.

In the villages the anti-religious work will begin by an explanation of the true meaning of rites and traditions; it must be explained that the measures adopted by Soviet authorities and by the Party are the result of scientific and technical progress, and that they alone will help the up-building and improvement of agriculture; that religion, the Church and all its rites only hinder this. . . . .

THE THEMES TO BE CHOSEN FOR THE ANTI-EASTER SPEECHES FOR THE CITIES.

(1) Educational revolution and the Easter festival. (2) How the work of the Godless is carried on abroad. (3) The class character of the activity of the sectarians. (4) Youth, culture and religion. (5) Does religion prevent the establishment of culture and in what manner? (6) Can Christ be looked upon as a Communist? (7) The Easter cakes and May Day pies. (8) Is the Church like the theatre?

FOR THE VILLAGES THE FOLLOWING NATURAL-SCIENCE THEMES MAY ALSO BE SUITABLE.

(1) Easter or the Festival of the Plough. (2) The struggle for culture in the village and religion. (3) Is the resurrection from the dead possible? Can Godlessness be useful? (4) Health and religion. The origin of Easter. (5) The origin of fasting. Why and for whom is it useful? (6) Does religion improve agriculture? (7) Where does man go after death? (8) For socials in the clubs the Anti-religious Collection may be of use. It has been published for

the anti-Easter campaign by the Central Soviet of the Godless Association. Material for theatricals in the reading-room huts will be found in this collection.

Komsomolskaya Pravda, Saturday, 14th April, 1928. Moscow.

THE ATTACK OF THE SECTARIANS.

There are seventeen different sects in Siberia.

The most powerful one is that of the Baptists. They have their own women organizations, boys' and girls' leaders, and propaganda agents.

It is interesting to note that in the soap factory in Novosibirsk the Baptists were daring enough to lead an open struggle with the workmen-Communists. The engineer and the foreman are Baptists. They give precedence to members of their sect and set aside the Communists; they know how to gain influence over the workmen: "Enter our sect and you will get a better position and better salary."

In the village of Bobrovka, in the Tomsk region, the Baptists literally got all the schools into their own hands. They often give sweets to all the school children, who can repeat the prayers well. . . .

The Baptists organize all kinds of socials; harvest festivals, free dinners and talks, during which a band plays. They have 134 choirs with 2,500 choristers. To strengthen their communities, the Baptists have worked out a plan of changing their leaders from place to place. In the Nijnykargaisky region the Baptists drove from place to place to win the peasants. If the village soviet did not give them permission to hold a meeting, they did so privately in the huts of the richer peasants and preached there.

. . . The Tikhonians in Oiratil have grown exceedingly daring. During the past summer they christened 400 local residents; among this number one was christened by force. In the village of Aul the Tikhonians by force hung little crosses around the necks of the comsomoltsi.

Comsomolskaya Pravda, Friday, 20th April, 1928. Moscow.

A HOLIDAY DUEL.

The best member of the Association of the Godless in Tula was the weather. It quite spoilt Easter for all the priests, it destroyed religious procession. Just on Easter Eve did it break loose. Tula was covered with snow and sleet and there was a high wind. The whole of Saturday a snow-storm raged in Tula and during the night an icy rain-shower demolished all the Easter cakes. . . . They have 20 churches; we have 23 clubs. Our clubs were crowded; not less

than 10,000 did we draw away from them. Till five o'clock in the morning our rooms were crowded ; they finished all at two o'clock. We have spoilt Easter for them.

The comsomol was overjoyed, the provincial committee also. But when they took a look into the cathedral they just gasped. The adult workmen from the sugar factory and the rifle factory were all there. The adult population did not go to the clubs ; it all went to church.

Tula was divided between the church and the club. This was the end of the duel.

We must make some deductions. It will not take us much time. The Church and the Comsomol and the Party were making preparations for Easter.

This Easter the Comsomol won the day with youth. But the greater part of the adult population went to church. We have not known in Tula how to attract the workmen and the workmen of the Tula metallurgical factories to our clubs.

S.V.

Pravda, 20th April, 1928, Friday.

THE NEW MAN.

(During the Legislative Assembly of the Society against Alcoholism.)

. . . Bukharin says : We are not speaking here of an abstract virtue : " Whether it is good to drink ? " Alcoholism is a terrible danger for the whole of the socialistic up-building. The growing consumption of alcohol testifies to the truth of these words. In 1923–24 the population of the USSR drank 800,000 vedros of vodka ; in 1924–25, 4,100,000 vedros ; in 1925–26, the figure was of 20,000,000 vedros ; and the year 1926–27, has given the figure of 31,500,000 vedros of vodka. In 1926, more than a milliard of roubles has been drunk. We cannot console ourselves with the fact that abroad, in England, for instance, they drink still more, for the sum there reaches three milliards. In some of the industrial enterprises the sum spent on drink is about 14 per cent. of the wages. (factory of Gyssia-Krustalnoi), and sometimes even 17 per cent. (the Factory Iakhrom of the Dmitreff District). In the Goznak 77 per cent. of the workmen drink ; 50 per cent. of them drink regularly, and 36 per cent. get drunk.

Even from the point of view only of health we see how terribly harmful this is for the working force of the country. Alcoholism undermines the power of the labour class and, therefore, it undermines national welfare. Bad work, a low standard of productiveness, irregularity—are all the followers of drink. Alcoholism takes possession even of women and of children. Many villages prove

clearly how close the connection between alcoholism and crime is. Drink often results in an alliance between some of our members and our class-foes. Alcoholism is a great evil for our party. We must give a decisive blow to all who spread it.

Bukharin enjoins all the Comsomoltsi to wage an energetic struggle against drunkenness which is filtering into the ranks of the Comsomol. The Comsomol must struggle to form sober men out of the labouring youth. The sectarians build up their teaching by trying to spread sobriety.

" Our struggle aginst the ' Green Serpent ' must be waged in the name of the ' New Man,' " says Bukharin. " We must form groups of sober workmen and peasants. Proletarian public opinion must organize a struggle against alcoholism. Let us try and smother this evil. More hands must take part in this work. A common effort will vanquish the enemy."

Comsomolskaya Pravda, Tuesday, 10th April, 1928. Moscow.

THE NEST OF BLACK RAVENS.

Sergiev lies seventy kilometres from Moscow. In the centre of the town we see the immense, formerly famous monastery—the Troitza-Sergievskaya Lavra. For many centuries this monastery was one of the bulwarks of religion and of Russian monarchism.

THE PROPAGANDA-PREACHER, FATHER NIKON.

It was not in vain that this learned monk was honoured with the warm love of Nicolas II. In the course of a few years the monastery published 140 million copies of different books and booklets ; 140 million books, *i.e.*, one book per individual in Russia.

THE REVOLUTION TOOK PLACE.

The Lavra's existence was at an end. All over the country the dictatorship of the proletariat has pronounced judgment against the monasteries.

The monasteries are no more centres of propaganda preaching ; they have been transformed into museums, established to preach against God. Many excursions come to visit them.

The leader of these excursions, a member of the administration of the museum, Baron von Dervize, is himself a believer. We expressed our astonishment that the museum was not preaching against religion. He replied that it was his business only to preach against monasteries, *i.e.*, against the monastic order of things. But during all our visit the Baron did not once express himself as being against the monastery. The walls of the museum are hung with portraits of emperors and empresses. . . .

BEHIND THE WALLS OF THE MONASTERY

Till September of last year our comrades had organized no anti-religious propaganda in the town. Even now it is carried on in a very lax manner. But the nine churches in the small town, inhabited by industrials and railway-line employees, work most energetically. The Evangelicals and the Baptists help the priests. It is characteristic that the very next day after the plan for an anti-religious Christmas had been drawn up by the District Committee of the Communist Party, the priests assembled and worked out their own programme in contrast to it.

This programme the priests carried out, so to say, in a hundred per cent. manner. First of all they began by naming in their prayers to God the Soviet Government; secondly, they organized brilliant fireworks; thirdly, they decided that the churches would work by turns. The last church service began at one in the night.

The Evangelists have grown impertinently self-assured. One of the brethren proclaimed in a loud voice during the meeting of the Evangelists:

"The Gospel has lived through the time of Herod, it will also live through Soviet authority. God will chastise everybody who persecutes religion." When we tried to find out what hidden springs were helping the priests and the sectarians in their propaganda we discovered something most unexpected. It appears that all the members of the Church Soviets have been deprived by Soviet authority from the right of voting.

Is it possible that the priests themselves and the small shop-keepers could organize such a burning activity; an activity which seems peaceful only at first sight? Of course not. We give a list of the active members of the Sergievo churches: Bianin—former police colonel, two former Princesses Shakhovsky, Prince Trubetzkoy, Princess Gagarine, Baroness Linengrun, former Governor Tikhomiroff, Prince Meshtchersky, Count Olsufieff, Glagoleff, Professor of the Theological Academy; two other professors; Sokoloff, former policeman; Ankin and Zaitzeff, former factory owners, next follow lawyers, second-hand shop-keepers, owners of houses; Zaretzkaya, a former member of the "Association of the Russian People dedicated to the Archangel Michael," chemists, merchants, etc. The pioneers can well get frightened on reading this list, and the Moscow "White-guard" members can well be somewhat envious of their comrades who have known how to find such good work in the country of the Soviets and so near Moscow.

Seven princes, one count, eleven members of the gentry, etc.

They are all-out inveterate class-foes, who have by some miracle remained in the USSR. In the midst of such people you feel as if you were in White-guard quarters.

Look of the police-officer Bianin. Our old revolutionaries are well acquainted with his views. He is now working as a bookkeeper and as a member of the Educational Committee (! ! !) of an industrial *artel*. Anyone can easily imagine what kind of work the former police-officer will do. It were better to remain quite without education. We shall manage without it. This group of " former " men have found refuge near the monastery—this bulwark of black reaction.

Of course, there is such a group of religious workers, when they receive help from the Theologian Florensky, author of the book, *The Pillar and the Stronghold of Truth*. This work among the small industrials, the railway employees, and a few thousand peasants is well organized.

The merchants and police-officers act ; the professors of theology and the princes direct their activity.

WHERE ARE ALL THE MONKS AND NUNS ?

Officially, they are supposed to be sent away. But how is it in real life ? In Khotkovo the nuns have opened an embroidery workshop. There are over a hundred there. They have taken possession of the cathedral, and are now living next door to the Children's Home of Krupskaya. The children often speak with them and swear when they speak against the godless.

More than 120 monks have organized an agricultural *artel* eight miles from the town. Not long ago, one of the members of this *artel* took the cowl. This monastery is named " Paraclete," and is directed by Father Israel. The monks of the Paraclete keep up a correspondence with the monks who are exiled to distant regions for their counter-revolutionary activity.

In the uniforms of our museum keepers or as members of educational committees our foes who had been beaten ten years ago are still living and working. Being well aware of the strength and exactitude of the fist of the dictatorship, they are now working to the sound of the Sergievo bells on the ideological front.

M. PUTILOVSKY.

Krasnaya Gazeta, Saturday, 21st April, 1928. Leningrad.

THERE SHALL BE NO CHURCH.

Vladimir. The permission given by the authorities for building a church in the factory, " The Communistic Vanguard," has been annulled at the demand of the Vladimir workmen. All persons who have had anything to do with the permission granted will have to answer for their actions before a tribunal.

Pravda, Sunday, 22nd April, 1928. Moscow.

THE 22ND APRIL, 1928.

To-day is the anniversary of the birthday of Lenin (22nd April, 1870). Involuntarily every Bolshevik thinks of the historical and world significance of this date. . . .

. . . From the first steps in the existence of the Soviet State, in the midst of the hardships and destruction of civil war, Lenin proclaimed the chief obligatory slogans without which the victory of socialism cannot be imagined :

Discipline and self-discipline. Organization. Order. Efficiency. Systematic co-operation of all the National forces. Accounting for everything ; strict accounting and control. Control of industry and of the distribution of products. Learn from your class foe. Organize the newest type of mechanized industry.

These thoughts, these slogans of Lenin are described in detail, and are constantly repeated in the article : " The Current Problems of Soviet Authority." He adds a series of new ones to them :

Keep an exact and conscientious account of money. Be economical in your household. Do not steal.

Be severely disciplined in your work. These slogans had been quite justly ridiculed by the revolutionary proletarians at a time when the bourgeoisie tried to strengthen its own dominion by them, when it was a class of oppression. But now that the bourgeoisie has been overthrown they have grown to be the chief and necessary slogans of the moment.

Pravda, Wednesday, 18th April, 1928. Moscow.

THE ANTI-EASTER CARNIVAL IN LENINGRAD.

. . . Seven thousand boys and girls of the Comsomol and of the workmen packed cram-full the academic theatres, the circus ; thousands of the adult workmen swarmed into the open doors of the cinemas ; they took their wives and children with them.

During this cold, windy night, all the educational institutions of Leningrad waged a fierce battle against century-old traditions, against popular customs, against religious prejudices. Every factory club, every educational house offered something original, new and interesting, as a contrast to the church bells and the religious processions.

The " House of Culture " of the Moscow-Narva region was literally a-bubbling with hearty merriment. In the immense theatre hall, music and plays followed each other in succession. On every storey, in all the halls, rooms and corridors, the sound of bands could be heard ; the young people were dancing, playing, mischief-making.

Here we find the so-called "Holy Panopticum," the gallery of miracles, riddles, a political lottery, an anti-religious market, etc.

The metallurgic plant, named after Stalin, made itself merry over the "Pretender" to the Russian throne. The play given in the academic theatre, "The Rails Sing Their Song," was a hundred times interrupted by bursts of applause. On the square of Turgenieff, the comsomoltsi danced on the pavement to the sound of an amplifier; the scene was lighted up by torches.

At six o'clock on Easter morning the city was as noisy as it usually is at mid-day. Groups and whole columns were winding their way home from the clubs, the socials and the street spectacles; they were returning with songs, guitars, and even bands along the streets, now lighted up by the first rays of the sun.

The church-goers were returning in silence with their Easter cakes wrapped up in white napkins.

S. B-off.

Comsomolskaya Pravda, Saturday, 7th April, 1928. Moscow.

FOUR MILLIONS OF PRIESTLY BOOKLETS AGAINST TEN THOUSANDS OF GODLESS ONES.

Kharkoff, 6th. At the end of April the All-Ukrainian Conference of the Association of the Godless will take place. The Ukraine has about 30,000 members. The Conference will discuss the measures to be taken to strengthen anti-religious propaganda in the Ukraine.

All is not well on the Ukrainian anti-religious front. The Church members are leading an attack along the whole front. In 1926 there were 6 *Church journals* in the Ukraine, *now there are* 11, *printed in about* 33,000 *copies.*

In contrast to this religious literature the anti-religious front has only one journal, the "Biezvirnik," printed in 6,000 *copies.* Besides this, the circulation of the anti-religious press has dwindled from 85,000 last year to 10,000 this year. The Church members have, on the other hand, during the last two years published 77 books and booklets in 3,849,000 copies. Above this, immense quantities of religious books, prayer books, etc., are received from abroad. According to the information given by the Glavlita (Central Literature Section), *a million copies of such publications have been introduced into the Ukraine.*

In their books and booklets the Church members make use of everything. They even pervert the words of Lenin. All the somewhat doubtful similes in the poetry of Block, Shevtchenko, Tykhin and Franko are also made use of. The religious journals have a section of charades, riddles, etc., a musical section, practical advice in questions of hygiene and in household questions, etc.

Krasnaya Gazeta, Tuesday, 3rd April, 1928.

CHILDREN WHO HAVE HAD NO CHILDHOOD.

(From the materials of the 3rd City Conference of the Society "The Friend of the Children.")

The more cultured the country the better it cares for its children, the more attention does it pay them, and the more it spends on them.

In 1924 the State had assigned 2,450,000 roubles for the liquidation of the children's homelessness; in 1928 the sum was 7,450,000 roubles.

In 1921–23 there were many million homeless children wandering all over the highways of the SSSR. In 1925 there was an army of 125,000 homeless; in 1927 this army had dwindled to 70,000; and in 1928 there are only about 30–35,000 homeless children.

The fundamental group of 35,000 are lads and girls—one of the sad results of famine and wars; but 50% of the younger ones are homeless as the result of still sadder conflicts—that of the environment of the children and their demands for culture. This conflict is as pronounced as the conflict between a varnished motor-car and a peasant cart turned over by a frightened horse.

During these years the child has grown. His experience has become enriched at the same time as the experience of the working class. The child wants to become a pioneer, to study, not to believe in God; but the family lives in the old manner, according to the "Domostroy." As a result we see the conflict, flight from home; this adds one more to the number of the homeless, one more beggar asking for a penny. Do not give them this penny! The penny only demoralizes the child. These pennies keep the child in the street; sometimes they give him some bread, but more often they give him vodka. These pennies fetter the child to the street: "I can get as much as two roubles a day by begging, and I am free; do you think I'll consent to live in your Children's Home?" say the homeless children. In 1924 25% of the children ran away from the Children's Home. In Leningrad at present 15% is looked upon as quite a normal number to run away.

Yet a word about these pennies. Not long ago a woman with two babies was taken up for begging near Leningrad. It appeared that she had hired these babies for 20 roubles for six months.

This shows us that we must struggle against begging and against homelessness, but not by being "kind" in the streets, not by pity, not by pennies.

These eternal travellers wander from place to place, in trains, on steamers, on the roofs of the cars or on the buffers between them; on foot 35,000 wander in this manner.

Perhaps a certain province will decide to open a campaign against

them; night raids will be organized to catch them all, they will be cleaned up and taken into the Children's Homes, the registering offices, the isolated rooms. And in a few days, from the north and from the south, from all sides, new regiments of them will crawl in. Sometimes it is even worse. The agent of the GPU just sends them on from one station to another. What are we to do with them? Shall we send them still farther? Perhaps there they will take charge of them. But the station to which they are sent often sends them back.

This work demands unity of action.

75% of the children in the Children's Homes want to be qualified workmen. This is a hopeful symptom, and much is being done to realise their desire. In Leningrad an immense majority of the children who have passed through the Children's Homes are working in different industries. Some have entered professional technical schools, and only 3% have returned to the streets. The children will be able to find a living under the sun. But the decrease of the number of the homeless, the improvement of the work in the Children's Homes, the transformation of the homeless child into an industrial workman—is not a reason for thinking that we have done enough. We must think of the reserve army of homeless children constantly filling its ranks.

The year 1929 must not find a single homeless child in the streets. All social forces—the professional associations, the comsomol, the press, and the masses—must be enlisted in this work.

The concrete measures to be taken in Leningrad are the following: To organize children's rooms; to organize courses of instruction; greatly to increase the number of playgrounds; to throw more light on the work that ought to be undertaken in the factories and the plants during the free time given for dinner; and to organize near the children's night-homes a place where they could spend the day.

Comsomolskaya Pravda, Wednesday, 18th April, 1928. Moscow. (Editorial article, front page.)

Whereof do the Church Bells Speak?

The Easter church bells are still ringing on earth, but it is no joyful or triumphant song for the churches or for the soldiers of Christ that they are singing.

Religion wanted to improve its position during the Easter days; for the godless revolutionary years have brought much havoc. Religion was preparing for a battle. The church members were eagerly preparing a widespread Easter campaign. The preparations for it were many-sided; many booklets and invitations were sent out. These preparations of the Church once more showed that it is an organized foe. (We do not take this side of religion enough into consideration.)

Anti-religious public opinion, and first of all the comsomol, also prepared for battle. We also prepared a widespread programme in opposition to the campaign of the Church members. A wide educational network was made use of by us: theatres, cinemas, clubs, museums, etc. Compared to the Christmas period, we have made fewer mistakes this time. Educational weapons were our preparations for battle. And now, counting up the results of the anti-Easter campaign, we may say that the victory remained on our side, on the side of the godless. The Church members have retained their former ranks (it is true that these are very considerable). But the Godless have won many thousands to their side.

The churches were full, but still fuller were the theatres, the cinemas, and the clubs. In Moscow, in the central theatres alone, there were 25,000 people on Easter night; and there were 60,000 in the commercial cinemas. Immense masses of the labouring classes spent this night in the workmen's clubs, thereby clearly stating their negative attitude towards " pious " preaching and church bells. Of particular importance for the anti-Easter campaign have been the workmen's clubs. By a clever and lively organization of social evenings they attracted Easter-night wide circles of youths and workmen. They were the strongholds of proletarian anti-religious social opinion and of the new social order; they repelled the attack of the Church. This is the reason why the church bells do not sound like a triumphant march for the Church. They can only remind it of a lost battle.

But we should be very blind and boastful if we thought our victory was final. We have only repulsed an attack of the Church members; we have had a victory on one point of the war between religion and godlessness. And even during this attack there have been several important breaches made in our anti-religious front. Old slackness and absence of method have made themselves felt. It is harmful and not well to lay too great a stress on our victory of the Easter days. Its importance is all the smaller because the anti-religious campaign has been nearly solely directed towards the city and the workmen's centres; the villages have scarcely been touched. In the villages where superstition and ignorance have created a citadel for religion, the Easter bells sound more triumphantly than they do in the city and workmen's centres. The anti-religious city has not come to the aid of the village; therefore the latter has remained almost exclusively under the influence of religion during the Easter days. Therein lies the chief failure of the last anti-religious campaign.

The second mistake has been that we have limited ourselves to repulsing religious feeling; we have drawn the labourers away from the Church, but we have left nearly intact traditional religious customs. The workmen's clubs have known how to evoke the interest of the labourers only for a short time—during the Easter-night. But all the other days of the Easter season have been spent in the

traditional manner of over-eating and drinking. Such a one-sided activity of the anti-religious campaign has resulted in long lists of wounded and hurt, in much drunkenness, and in many days of refusal to work. In some industrial enterprises about 20 % have not shown up. We have driven back the direct attack of religion ; but we have failed against its side moves. Through the customs of everyday life ; through old-worn rites, religion, which was beaten in the direct attack, has tried—and successfully—to revenge itself. The mistakes of the anti-religious campaign must be a good lesson for us. They must teach us how to carry on the anti-religious campaign not by fits and starts, but widely, including the village, reaching all the great masses of the labouring people. If we shall learn to work in this manner, then the struggle against the religious poison will be definitely settled, and settled in our favour.

Krasnaya Gazeta, Thursday, 19th April, 1928.

MARRIAGES AND DIVORCES IN LENINGRAD.

For the months of January–March there have been 6,896 marriages and 5,007 divorces in the six ZAGS (Government Registry Offices) of Leningrad. The statistics for the separate section are as follows : In the Central Section : 2,235 marriages and 1,522 divorces ; in the Vyborg Section : 650 marriages and 525 divorces ; in the Petrograd Section : 956 marriages and 746 divorces ; in the Vassilli Ostrov Section : 722 marriages and 471 divorces ; in the Volodarsky Section : 944 marriages and 655 divorces ; and in the most " unfaithful " section, in that of the Moscovski-Narvski, there were 1,389 marriages and 1,078 divorces.

The following incident has taken place in the Vassilli Ostrov ZAGS. A certain citizen, Okuneff, was four times married to the same citizeness, and divorced her four times. At the time of the last divorce (12th April) both the parties spoke of the possibility of registering their marriage for a fifth time.

Comsomolskaya Pravda, Friday, 13th April, 1928. Moscow.

AN IKON IN THE FAMILY OF A COMSOMOLETS.

The atmosphere of peace surrounding us has laid its stamp on all our work and activity. We have grown much more quiet and passive than we were a few years ago. On some points our attention has become less keen (for instance, the case of Shakhtin) ; our struggle against our class-foes has become less acute.

After the stormy campaign of the " Assault of Heaven " our Comsomoltsi have somehow weakened their anti-religious propaganda and have grown used to complying with all kinds of religious ceremonies practised by their families.

We shall quote a most characteristic fact. In the village Shuiski, in the Viazemsky district of the Smolensk Province, there is an active member of the Comsomol, a certain Nicolas Semenoff.

Semenoff is master of his own house, where he lives together with his wife. The reasons for his eradicating all traces of religion in his family are 100%.

But it appears that in the corner of his room there is an immense, new, beautifully-cleaned (by his wife) ikon.

If you ask him the cause of this he will answer: "Well, you see, my wife likes it . . . and my neighbours are religious. It is awkward not to have it. . . ."

So here again we stand before a compromise between the new and the old order. I think that the arguments of comrade Alexandroff are false when he says that "in eating the Easter cakes and Easter bread we do not get more believing; therefore why should we not eat if everybody in the family eats them?"

Such a standpoint quite takes away the importance of the comsomolets as member of the vanguard of the new life; it is a proof of cowardice (mammas and papas may be displeased); it is a repetition of the old song in the old dilapidated psalter book.

RUSSIAN TYPES OF DEVOTION.

By Prof. N. Arseniev.

THE study of the religious life of the Russian people offers great attractions. There the student of religious psychology finds rich and profitable material. Not only much that is interesting and remarkable, but notably a great deal that is elevating, touching, even fascinating, fascinatingly beautiful, offers itself to our eyes.

It would be both erroneous and injudicious to lay down any general rules to which the character of the Russian people and that of their religion might be said to conform. But one can say—and it has often been said before—that the Russian people is characterized by strongly-marked temperament and is full of contrasts. The interior life of this people oscillates between two poles. On the other side we see the extreme of immoderation, of great excitability, of restlessness, of the desire to surmount all restrictions, which sometimes amounts to crime. This unrest is the source of that hysterical element illustrated by the conduct of many of the heroes in Dostoievsky's novels. Its opposite, the other pole, is spiritual calm, which is attained by souls living in religion. The religious ideal of the Russian people is for the most part determined by the Church, and buried deeply in the life of the Church. It

presents the features of an inward quiet and balance, of deep spiritual sobriety, combined with the spirit of humility and meekness. But in order to avoid the reproach of mere generalization, let us consider a few distinct types of Russian religious life, different groups of religious or religiously inclined souls.

So let us turn first to the *seeking souls.* An interior restlessness, a spiritual longing or searching (which in its last analysis is religious), is, for example, in a great measure characteristic of the spiritual content of many of the highest achievements of Russian literature of the nineteenth century. As regards, for instance, the great artist Turgenev—a veil of unsubduable, half-unconscious sadness lies upon his poetic figures and images ! He had no supporting, peace-giving faith in God notwithstanding the great interior nobility of his soul. Life was for him often infinitely sad in its rapid and irrevocably passing beauty. Chekhov, the great humorist—how mournful he is in most of his entirely non-humorous works which reproduce the prolific power of the Everyday, the Usual, the Vulgar, by which the soul is irresistibly sucked down as in a morass. And the plaintiveness of many of his heroes, which cannot be quelled ! But specially Tolstoi and Dostoievsky ! In them the striving after a religious foundation for life stands forth with full consciousness and infinite pressure. Further, as is well known, Dostoievsky in great measure found this foundation.

And then the souls which have found peace in God, also the non-complex, simple, child-like souls ! What submission to God; what patience, what endurance do we see in them ! We think of Tolstoi's *Three Deaths* : a rich woman who is ill and who cannot reconcile herself to the thought of inevitable death ; the poor cab-driver, incurably ill, who can no longer move from the fire-side, and who awaits death with such quiet and simplicity.

The slavophil George Samarin was right when he wrote (in a letter to Baroness Raden, in 1872) : " They are utterly uninstructed, these poor country-folk, they don't even know how to say the Lord's Prayer correctly. And yet the real presence of a higher providential Will in all the events of life is such an undeniable and indisputable fact to them, that when death comes these men open the door to it as to a long-expected guest. They do surrender their souls to God in the full meaning of these words." We may recall also that wonderful story of Turgenev's, " The Living Relic "—the story of that great sufferer, the young peasant-woman Lukeria, who was one of the most beautiful girls of her village, and then became a living mummy, a small crumpled body completely withered up, lying entirely alone in a dark corner ; but nevertheless so calmly submissive to God's will and so full of inward comfort. But we need not confine ourselves to representations in literature. For many examples of this simple, divinely clarified patience, this submission to God in the endur-

ance of sorrow and pain—a common Christian virtue, but one specially characteristic of Russian types of devotion—can be found abundantly in real life. There, for instance, we have a figure from the recent past, the cripple Michael Besrukov, the poor peasant, who in his remote corner of the District of Ufa shone forth for his fellow villagers and for the population of a wide district as a pattern of a highly spiritual life, as a true sufferer in Christ. He had been a strong, energetic and healthy peasant lad. At the age of twenty-one (as a result of a chill) he suddenly lost the power of his limbs. His body became swollen, covered with weals and festering sores. He could not even move his hands nor his crooked fingers, but was obliged to lie motionless on the bare floor of his hut, in great poverty (fed only by the laborious work of his loving wife), and enduring continual and frightful pain. At first it was terribly hard for him to bear, but later he submitted his whole heart to the divine will, and things became easier for him spiritually, and to some extent also physically. The great peace and divine obedience which now possessed him radiated out from him, and people began to come to the poor motionless cripple for advice, encouragement and spiritual counsel. Especially from 1897 (when he was fifty-one years old) the simple hut became a sort of spiritual centre, a hearth of the religious life, a nursing place for spiritual comfort, and the peace of God to the whole district. His reputation reached even to St. Petersburg. He died a peaceful death in 1904, having by his example brought to many the way of submission to God.

The external forms of conduct also can betray the peace and soberness of the mind. For example, how dignified and attractive is this old peasant woman in that wonderful fragment of *The Dekabrists*, by Leo Tolstoi, as she wanders on foot from her distant village to Moscow, in order to appeal for the release of her unjustly arrested husband. Her entrance into the servants' hall is both solemn and shyly humble, as, her feet fast bound, tightly wrapped in coarse white rags, she makes her bow first to the Ikon and then to those present. And just as this external, quiet, dignified and sober conduct is to be found, so also is a condition of interior peaceful enlightenment, of sober beauty of the soul. The hero of Dostoievsky's novel, *The Youth*, longs for this peaceful balance of the inner man, which he misses in the circle of his noble and beloved but somewhat unstable relatives. He finds it in the person of the ancient pilgrim, Makar Ivanovitch.

Specially attractive is the picture of a religiously enlightened *Russian woman's soul*, so distinguished in its peace, its spiritual sobriety and glowing mildness. If has often been remarked by foreigners that the Russian woman has more significance than the Russian man, that she possesses a riper character, and more interior

completeness. Such statements have a certain justification. How illuminating are the women types of the great Russian authors, *e.g.*, especially that of Turgenev's Lisa, and very many similar figures, not only in literature but in real life. There is the figure of the motherly governess of the great poet Leo Tolstoi, his Aunt Tatiana Alexandrovna Yergolskaya, who takes the place of his mother whom he had lost at the age of one and a half, as he describes her in the memoirs written in his old age. In her peace and quietude an atmosphere of love radiated from her. She never hurries, she has time to love quietly; there was no hurry in her whole being, but an interior peace and collectedness. She teaches how to love, not through any special actions, but by her whole being.

How characteristic such a figure is of Russian family life in general, especially of that which is based on religious tradition. These women are the true transmitters of tradition, of the interior religious culture of the heart. They guide the household, as the spiritual centre of the family, in an unnoticed, unobtrusively quiet way, which makes it all the more effective. One has only to remember the courageous, refined and spiritually lofty *Dekabrist* women, who in the misery of exile (into which they voluntarily followed their husbands) knew how to make such comfortable homes for them, these great ladies, who remained great ladies in poverty and in the conditions of peasants—and still more proved themselves to be great Christians and angels of comfort—Princess Troubetskoy, Princess Volkonsky, Mme. Fonvisin, and many others. And also in the present Russian emigration there are many truly noble women, who have remained great ladies in misery and restriction; truly, noble figures of quiet distinguished collectedness, of power of action and of submission to God. For this type of woman is produced by religion; they have their roots in the spiritual life of the Eastern Church, and their *psyche* is born of the interior quiet and enlightenment of that Church. A few more examples. There is a noble lady of the end of the sixteenth century and early part of the seventeenth century, Juliana Ossorgin, *née* Lasarevsky, belonging to a noble family and the wife of a great estate owner. With what humble obedience she subjects herself to her parents-in-law. How calm and obliging she is and yet how she understands (like St. Elizabeth, of Hungary) during the time of famine the way to bring help secretly to so many of the starving. Later, when, after the death of her husband and his parents, she has become the real mistress of the house, she gives all that is at her disposal, the last corn from the granaries in order to save those dying of hunger who flocked to her court yard, during the terrible famine which afflicted Russia in 1605, under the Tsar Boris Godunov.

And one other woman's figure: a simple peasant woman, in the middle of the 19th century, from the district of Kostroma. All

night long this woman, Pelagia, prays secretly unnoticed by her relatives; during the day she sits at the spinning-wheel. At night she distributes her alms, secretly going to the cottages of the poorest families and dropping her gifts gently through the windows.

That is the humble, the quiet life in God, hidden from the eyes of men. It has exercised a strong influence on many figures in the devotional life of Russia. Some exceptional persons forsook all they possessed and high positions in the world, in order to lead a simple, even a despised life, a life of humiliation and penance, but of inward joy. Not only in the life of the cloisters, but also in the life of hermits, of poor day-labourers, of pilgrims, of religious wanderers or even of "fools of God." Characteristic is the legend (which, curiously enough, seems to gain more and more historical support) of the Emperor Alexander I. who renounced his throne (he is supposed to have died in 1825, but the body of a common soldier is said to have been laid in his coffin), in order to live the life of a homeless tramp or pilgrim, and who was even sent to Siberia, where, until a very old age, he lived a holy life as the widely-honoured "Starets" Feodor Kusmitch. The Emperor Alexander's motive is said to have been the desire to do penance for the involuntary part he played in the tragic end of his father.*

A similar figure is that of Prince N., who gave up everything after having involuntarily been the cause of the death of his serf and valet whom he struck in hasty anger, so that he died a few days later. He wandered as a beggar through the most distant territories of Russia, visiting all the monasteries. This figure meets us in the pages of *The Candid Confessions of a Pilgrim to his Director*, which date from the middle of the nineteenth century. Or only to mention one other, the remarkable and deeply pious "servant of God," Johannes, 1794–1829. He had an appointment in a church as lector in the district town of Livny, possessed a modest patrimony, but gave up all and fled from home to crop up again in the town of Tambov, a good distance from his native town, as a despised pauper without papers, giving himself out as mentally deficient and deaf and dumb. There he lived unknown and despised and mocked. He bore all with humility and submission; performed industriously the most difficult work, and gave himself whole-heartedly to a life of prayer and interior communion with God.

* At least it is certain that whoever the venerable and secretive old man, Feodor Kusmitch, may have been, he was the same age as Alexander I. and came from the highest society. He was of very good education, spoke foreign languages, and knew a great deal of the inner political history of the period of Alexander I. It is also certain that he voluntarily embraced a lonely life of poverty and self-denial on religious grounds.

THE SACRAMENTS FROM THE POINT OF VIEW OF THE EASTERN CHURCH.

By the Right Reverend Nikolai, Bishop of Okhrida.

THERE are seven Sacraments in the Church militant on Earth: Baptism, Confirmation, Eucharist, Penance, Ordination (*Cheirotonia*), Marriage and Holy Unction. In the East the Sacraments are still called the Mysteries. Why? Because each one of them hides in itself a mysterious and miraculous action of God the Holy Spirit. The very kernel of each one of them consists of this mysterious and miraculous divine action. In the Christian Mysteries we do not know *How* but we know *That*, i.e., we do not know how the Holy Spirit works in a Mystery but we know that He works in and through It.

In the Mystery of Baptism God the Holy Spirit cleanses the soul from sin, so that the soul receives God's sonship by grace and is recruited into the army of Christ the Saviour. Baptism effectuates such a tremendous change in a man, that it is called the new birth (John 3, 5). Baptism was ordered by the Lord (Matt. 28, 19). "Whosoever is unbaptized cannot be saved, except the martyrs, who even without the water (but by the blood) receive the Kingdom of God" (Cyril of Alexandria).

In the Mystery of Confirmation God the Holy Spirit fills the soul previously cleansed and emptied from sin by Baptism with positive powers or gifts. And the gifts are different. Confirmation was ordained and instituted through the practice of the Apostles (Acts 8, 15-17; 19, 1-6; II. Cor. 1, 20-22).

In the Mystery of the Eucharist and at the moment of the priest's invocation, God the Holy Spirit descends on the bread and wine which have been set forth and sanctified, and transubstantiates them into Christ's body and blood (not transforms them but transubstantiates them, for the substance gets changed while the form of bread and wine remains to our eyes unchanged).

This Mystery of the perpetual love of God through sacrifice was ordered and instituted by the Lord (Matt. 26, 26-28; John 6, 53-57; I. Cor. 10, 16-17; 11, 23-26). So Christ Himself is our real food; He communicates Himself to us, that He may make us true men, citizens of the Kingdom of Heaven, the very members of His immortal Body. So great is the love of God that in this Mystery the Lord gives us not only His gifts, as in other Mysteries, but Himself. Greater love than this does not exist either in Heaven or on earth.

In the Mystery of Penance, or rather of Absolution, God the

Holy Spirit forgives the man his new sins done after Baptism. Thereby the man becomes again clean before his God. A sinner travels away from his God into a foreign land and becomes a companion of swine, throwing his pearl—his soul—to the swine. Sin being repented of, confessed and forgiven, man gets the liberty to enter again the house of his Father. The parable of the Prodigal Son explains clearly the origin and the nature of sin, of true repentance, of confession and absolution (Luke 15, 11 ff.). The Lord Jesus ordered and instituted this Mystery through His words and actions (Luke 7, 47; Matt. 18, 18). The Apostles understood their Master and followed faithfully His example and His commandment (I. John 1, 8-10; Acts 3, 19; 19, 18).

In the Mystery of the Ordination of priests, God the Holy Spirit gives the special grace of Orders to the priest, the minister of the Mysteries in the Kingdom of God, i.e., in the Church militant. This grace He gives through the act of the laying-on of the hands of the Apostles and their successors upon the head of those who have been found worthy. In the priestly performance of a mystery man counts almost for nothing, but the grace of God the Holy Spirit is all-important. The priest, therefore, is not allowed to say: " I baptize thee," or " I forgive thee," or " I unite you in marriage," etc., but: " the servant of God, James or John has been baptized, or forgiven, or united " in marriage, etc.; for the real performer of a Mystery is the Lord the Holy Spirit. This Mystery was commanded and instituted by the Lord and His Apostles (John 15, 16; Acts 6, 2-6; 14, 23; 20, 28; II. Timothy 1, 6).

In the Mystery of Marriage, God the Holy Spirit by His grace unites two human beings, man and woman, for the special purpose of the growth of the Church of God according to God's commandment (Gen. 9, 1) and for the mutual help of husband and wife in the work of their salvation. This Mystery was ratified by the Lord Jesus (Matt. 19, 5-6). He Himself sanctified the bond of marriage through His presence at the marriage in Cana of Galilee (John 2, 1). The Apostle Paul, seer of the highest mysteries, declares to us that marriage is a great mystery (Ephes. 5, 22 ff.).

In the Mystery of Holy Unction God the Holy Spirit comes to man's life in its last emergency and heals the sick. The purpose of the mystery thus performed is described by St. James (5, 14-15) as the restoration of health and the remission of sins. This Mystery was practised and ordered by the apostles from the very beginning (Mark 6, 13).

And thus we have seven divine Mysteries as the seven different workings of God the Holy Spirit, who is the true Dispenser, the Life-giver, the Mover and the Treasurer of all divine gifts in the Church of Christ on earth. Five of these mysteries are related

rather to the personal life and personal salvation of each member of the Church, namely: Baptism, Confirmation, Eucharist, Penance and Unction; and two of them are related rather to the good of the whole Church, namely: Orders and Marriage. The first five mean: Emptying (Baptism), filling (Confirmation), feeding (Eucharist), freeing (Penance), and healing in the last emergency (Unction). The last two mean: the increase of the Church (Marriage) and the ministration of the Mysteries in the Church under the all-powerful God the Holy Spirit (Orders).

Now when the question is raised as to which of these seven Mysteries is more and which less important, the question inflicts a wound upon the conscience of a believer. It seems almost an offence to the Holy Spirit. Throughout its whole past, down to our own times, the Church has gathered a rich experience of the effective workings of God the Holy Spirit in all these seven Mysteries. One chariot might look more sumptuous and another less sumptuous, but it is not the chariot that matters but the charioteer. Whenever the Holy Spirit descends upon men through His grace, is it not indifferent how He arrives, sumptuously or simply? It is He that matters. And since we know even from the present experience of the Church as well as from Holy Scripture, that His grace descends and works in the Mystery of Holy Unction, why then ask whether Confirmation, or Penance, or Marriage is something greater than Extreme Unction? The greatness of all the Mysteries, their brilliancy, their beauty and their miraculous character come from Him—God the Holy Spirit. Ask a doctor which is more important for a person in bodily sickness, that he should be cleansed from impurities, or that he should be filled with fresh vitality: that he should be fed or healed or helped in his last agony; what would he say? He would be bewildered. Or ask a householder which is more necessary for a house; that it should be cleaned or filled with fresh air and light; that it should be maintained or kept in repair, or saved when in danger of falling; he, too, would be bewildered. We empty our soul from the impurity of sin through Baptism; we fill it with fresh powers in the form of God's gifts through Confirmation; we feed it by Christ the living Lord through the Eucharist; we free it from new impurities of sin through Penance; we heal it and save it in a great emergency through Unction; and since we are many and not one, we need the growth of our sacred society, i.e., of the Church, and we get this growth through Marriage; and again, since we are many and not one, we need a divinely-ordered dispensation to prepare the soul for immortal life in the Kingdom of God. Thus the seven Mysteries represent the sevenfold drama of the Christian soul's ascent from the dark pit of sin to the height and glory of the Kingdom of God.

And if anyone should think that perhaps Baptism and the Eucharist (or other two or three of these seven Mysteries) are the only Mysteries, the only Sacraments, well—let him ask God about it; by fasting and praying tears let him ask God, and He will reveal to him the truth as He has always revealed it to the saints. As to us of the East, we are afraid to depreciate any of the seven marvellous Mysteries, we are afraid of God the Holy Spirit. For he whispered to the Apostles and to the saints the truth about everything necessary to man's salvation. Therefore all that we have said about the great Christian Mysteries is not an opinion of our own (if it were an opinion of our own it would be worth nothing) but it is the repeated experience of the Apostles in the ancient days and of the saints up to our own days. For the Church of God lives not on opinion, but on the experience of the saints, as in the beginning so in our days. The opinions of intellectual persons may be wonderfully clever and yet be false, whereas the experience of the saints is always true. It is God the Lord who is true to Himself in His saints.

May the Lord God the Holy Spirit, with the Father and with the Son, give to all those who tearfully pray to Him the grace of wisdom and the power to see and recognize the whole truth, necessary for the salvation of all of us, the baptized and the never sufficiently penitent children of God.

A VISIT TO JERUSALEM

By Athelstan Riley.

THOUGH familiar with many Eastern lands, I had never visited Palestine. To tell the truth, I have shrunk from this experience, fearing disillusionment. Anglo-Catholic pilgrimages have passed me by; I could never make up my mind to join them. But being in Egypt last spring, I resolved to take the night train from Cairo and, as it were, slip into Jerusalem; I would tell nobody I was going, and I could easily slip out again in a few hours if I wished. But to travel *incognito* was not too easy: I found myself in the same carriage with the Bishops of Salisbury and Manchester on their way to the Missionary Conference.

An advertisement of the hotel in Jerusalem—"dancing every Saturday"—had warned me off, and I had written to Miss Carey's House of Rest at Ain Karim in the Valley of Zacharias for a room. A car met me at the station, carried me out five miles from the Holy City, and deposited me in the village, whence a few hundred

yards' walk up the side of the valley brought me to where I determined to stay for the duration of my visit. I had the remains of trouble to one of my feet, caused by a poisonous bite in Egypt, and the first day I spent on the terrace of the house. The Arab village was beneath me and out of sight, but all round the valley were religious houses of men and women, the Franciscans opposite, on the traditional site of Zacharias' house, and the Chapel of the Visitation, where Our Lady burst forth in the Magnificat, barely a hundred yards from where I was. The house in which I was staying was one of two in the garden of a Russian Convent of nuns, the Russian Archbishop's house being close by, opposite the Franciscan Chapel of the Visitation. The view beyond the valley extended far over "the hills which stand round about Jerusalem" toward Emmaus, and the only sounds were the bells of the religious houses. "Here will I dwell, for I have a delight therein." Never have I been in a more peaceful, heavenly spot. For the first time out of my native land I felt "at home," and the peace seemed to enter into my soul. I could live here, I could die here and with perfect contentment I could be buried here. Before I had been twenty-four hours in Ain Karim two old friends called upon me, the Russian Archbishop Anastassy, and Archbishop Themelis of the Jordan, of the Confraternity of the Holy Sepulchre. Both of them could not do enough for me, and from that moment all *incognito* was hopeless.

On Sunday I went to the Early Mass at the Anglican Cathedral of St. George. I suppose I am the only person living except the Archbishop of Canterbury—and his information would not be so intimate—who knows the history of the re-establishment of the Jerusalem Bishopric by Archbishop Benson, and the acuteness of the controversy between the Archbishop and Dr. Liddon, so acute that neither of them would write to the other, and communication passed through me—somewhere I have all the letters. Nothing could have been worse than the position of the old Anglican-cum-Lutheran establishment, then in abeyance some years before Benson revived the Bishopric on a purely Anglican basis. Events have proved that he was right and that his policy of setting up a worthy representation of the Anglican Communion in the heart of Eastern Christendom and in friendly relations with the venerable Churches of the East has justified itself. As I looked round the beautiful and well-appointed Cathedral, only one thing seemed to be wanting to proclaim our Christianity to Orthodoxy—an Icon of the Mother of God. But all criticism vanished when I heard the *Ave Maris Stella* from the English Hymnal sung at the Office of the Annunciation!

I met the High-Commissioner and the Governor of Jerusalem at St. George's, and my Orthodox friends told me that the faithfulness of high English officials to their religion had made a great impression

upon the Christian communities in the Holy City. One thing I made certain would jar upon me—the many Churches and sects often struggling with one another in Palestine. But the impression upon my mind was the contrary. It seemed so natural and such an evidence of genuine religious fervour that all these bodies, even the most obscure and heterodox American sects, should eagerly claim a few feet of ground to be where their Lord had lived and died for them. Even the frequent contests (often very unseemly) between the Latin and Greek monks spring from a burning faith in Our Lord and the jealousy of any site, actually, or supposedly hallowed by His Presence when on earth, of which they may be possessed. As to the authenticity of the sacred sites, I suppose there is now no doubt about the chief ones in and about Jerusalem—the Holy Sepulchre, Golgotha, both in the Great Church, and, as modern excavations have proved, without the ancient wall of the City, and the Grotto of the Nativity at Bethlehem (of course, places like Gethsemane, and the Mount of Olives are also beyond question). Others, like the Visitation at Ain Karim, are probably the actual sites, others again are only Ikons or devotional representations of places and things connected with the Gospel story.

The British Administration preserves the *status quo* of the Holy Places with absolute impartiality and the utmost rigour. That is the right and the only course, and the Orthodox themselves are fully conscious of the protection they enjoy. If any other power had secured the Mandate, their tenency of the Holy Places would certainly have been in serious danger through political and ecclesiastical complications. The Russian problem is a very difficult one. The large properties, churches, lands and buildings, with the population of monks and nuns, formerly supported by the innumerable Russian pilgrims and the Russian Government, are in a desperate state. All revenues have ceased since 1914, the lands are heavily mortgaged and the religious are literally starving. The convent of over two hundred nuns in Ain Karim, to give an instance, bravely keep up their offices as usual, but have not enough food to maintain them in health. The Governor of Jerusalem, Mr. Keith Roach, is doing his utmost to assist Archbishop Anastassy, but the need is too great for local help: it may be necessary before long to beg for succour from England, and in that case I am sure readers of the *Christian East* will not be indifferent to the appeal.

On the Sionist movement it would be presumptuous for a passing traveller to give any very decided opinion. Of its unpopularity among all the original dwellers in the Holy Land, whatever their religion, there can be no doubt. Very large sums have been poured into the country, and Jewish settlements and villages with well-built little bungalows are springing up everywhere. Everything possible has been done and is being done to attract Jews to their "National

Home." But more Jews left Palestine last year than came in, and the whole scheme has an air of artificiality about it. What is a Jew to do in a poor country like Palestine? He is essentially a trader and a financier, and that not with his own people, but with Gentiles. He is a man of the towns not of the country. He cannot dig himself, he must employ others. I confess I never passed a new Jewish village in the open country without commiseration for the inhabitants! Again I speak with great diffidence, but I should expect Lord Balfour's "child" to have a sickly, and perhaps brief, existence.

To conclude, if an opportunity occurs to any of the readers of *The Christian East* to visit the Holy Land, whether with an organized pilgrimage or alone, my advice is to go. If I am given a few more years of life, I look forward to another journey, with opportunity to visit other sacred places at a greater distance from Jerusalem, though in that small country no place is really far. They will do well to eschew all hotels and to separate themselves from all tourists, whether English or American; thus, and thus only, will they enter into the "other-worldly" spirit of the land. "To Jerusalem! Let us go to Jerusalem!" exclaimed St. Louis as he suddenly rose up on his dying bed. He fell back, and so, says his biographer, "he passed to Jerusalem which is above." To which, in His mercy, may God bring us all. Amen.

THE RÔLE OF THE RUSSIAN CHURCH DURING THE MONGOL PERIOD.

By Sonia E. Howe.

(*Continued*).

Shortly after having received the Yarlik from the Khan, the Metropolitan Cyril died, and the Patriarch, returning to the custom of pre-Mongol days, elected the new Metropolitan from among the Greek clergy. It is probably owing to the fact that ecclesiastical life under the Tartar yoke was not only not interfered with, but was actually favoured, that there was no difficulty in finding a Greek willing to take up his residence in Russia. The first act of the new Metropolitan Maxim (1283-1305) was to visit the Khan, presumably on the Greek Emperor's business, but it was not until his return from Sarai that he entered upon his pastoral activities, of which very little is known. He it was, however, who transferred the Metropolitan Seat from Kiev to Vladimir, which

town had become a more important centre. This gave rise to many subsequent attempts to divide Russia into two sees and led, first to strife and, finally, to actual separation.

It was during Maxim's term of office that the two Russias began to be spoken of by the Greeks; "Great Russia," as the northern part was designated, and "Little Russia," which soon after was absorbed into Lithuania.

Maxim's successor, Peter (1308-1326) was a Russian whose reign coincided with a period of bitter strife and feud between the princes of Tver and Moscow as to who should have the pre-eminence, but it was also, if unconsciously, quite as much a question as to which of these two principalities should form the nucleus of the future Russia. The new Metropolitan, who was an able statesman, threw his whole influence on the side of Moscow and by his support greatly strengthened the claim of that hitherto insignificant Power.

He governed the Church wisely and well and with tender care looked after the spiritual welfare of the people who were in dire need of instruction, especially "the erring peasants." Indeed, from instructions laid down in his pastoral letters, it is evident that concubinage was still prevalent among them. That, on the other hand, many of the clergy were far from what they ought to have been, is apparent from the fact that he earnestly exhorted them to have a truer conception of the office of priest and pleads with them to be faithful pastors and not to condone the sins of those who bestowed rich gifts upon them. There was another point with regard to the clergy which he found it necessary to regulate, namely the position of priests who had become widowers. To these he gave the alternative of retiring into monasteries if they wished to retain their priesthood or, "if they loved the world," to remain outside, but at the cost of abstaining from taking part in the services of the Church.

There were somewhat strained relations between the Metropolitan and the Grand Duke of Vladimir who had put forward a riva candidate and now, evidently to avenge his failure, accused Peter of simony and made other allegations against him. These disputes were carried before the Khan with whom, however, the Metropolitan, because of his diplomatic gifts and *savoir faire*, was a *persona grata*, which fact may also account for the Pope's failure to establish a Roman Bishopric at Sarai. The astute Metropolitan, moreover, enjoyed the friendship of Yuri Danilovitch of Moscow, the rival of the Grand Duke of Vladimir, and, owing to his predilection for this friend, Peter often resided at Moscow instead of in his Cathedral town of Vladimir.

It was, however, Yuri's successor, Ivan Kalita, who realized

the gain it would be to Moscow to have the Metropolitan permanently residing in his city, but, as he had not the right to transfer the seat of Church Government, he requested Peter to grant him permission to bury his body in Moscow, hoping that the new Metropolitan would be attracted to the relics of his predecessor. Peter evidently agreed to these posthumous eventualities, but in order that the Metropolitan might be buried with all due honour and respect, a stone church had to be built to act as his mausoleum. Thus it came about that the first stone church of Moscow was built by the Grand Duke, Ivan Kalita.

From this time onward a union between Church and State was entered into which was to have a permanent and far-reaching effect on both, and, only a few years after the death of Peter, Moscow became the actual Cathedral town of the Metropolitan, the centre of the future mighty Muscovy.

The successor of Peter, Thrognost (1328-1353), although a Greek, was willing to fall in with the wishes of Ivan Kalita, and took up his residence in Moscow; but it was especially under his successor, whom he appointed himself, that the history of the Metropolitans of Russia and of the State of Muscovy became identical. This candidate to the See of all Russia had to spend a whole year in Constantinople before his appointment was confirmed and was obliged to undergo every kind of humiliating test to prove his fitness for the position of Metropolitan, which was only done after he had made acceptable presents to the Patriarch. In the records of the Council, dealing with the election of a native of Russia to the office of Metropolitan, we see how unwilling the Patriarch was to relax his hold over the Church in Russia. The document runs thus: "Although such an appointment is quite unusual and fraught with danger for the Church, yet in face of the undeniable and laudatory proofs of Alexei's worthiness, and on account of his upright and godly life, we have agreed to it. It is intended to make an exception in the case of Alexei, but to no other Russian will such a thing be granted, and from henceforth the Metropolitan for Russia must invariably be selected from the ranks of the clergy of the God-famed, God-raised (him He raised to glory) and good-deed-doing Constantinople."

Then follow the conditions laid down by the Council for the Russian Metropolitan who was supposed to appear once every two years before the Patriarch to give an account of himself. This demonstrates the arrogance of the Greek clergy and in what a humiliating state of dependence upon Byzantium the highest Russian ecclesiastic was kept, and it was only when the poverty of Constantinople made it dependent upon the riches of Muscovy, that all this was changed.

On his return from Byzantium, Alexei governed Russia from 1354 to 1378, and in the capacity of Regent for the infant Grand Duke Dmitri of Moscow he had every scope for his great gifts of statesmanship and organisation. Of noble birth, the son of a boyar, he had in early manhood taken the monastic vows. He seemed suited in every way to occupy his high and influential position; warm hearted, well-educated, and possessed of brilliant gifts, both mental and spiritual, he left his mark on his epoch. He had also great influence with the Khan who had such faith in his prayers that he sent for him to pray with his wife Taidula who was seriously ill. The prayers were heard and the woman was healed. The Mullahs were annoyed at this proof of the superior power of the Christian priest, and, in order to minimise the success of the priest, they entered into long theological arguments with him, conscious of their superiority in this respect.

The reign of Alexei bristled with ecclesiastical problems and difficulties owing to the persistent agitation on the part of the King of Poland and the Prince of Lithuania to create separate Metropolitan Sees within their respective dominions, and although the Patriarch held out for some time against the dismemberment of the See of all Russia, he gave in when Casimir of Poland threatened to have all his Greek Orthodox subjects baptised into the Latin faith if his wish was not acceded to. The poor harassed Patriarch when remonstrated with, is reported to have excused himself with the plaintive words: "Now, how could I have acted differently?"

It was no easy matter for the Metropolitan at this period, for the feuds which existed between the princes were reflected in the attitude of the Bishops towards each other. In Alexei, however, the Church had a leader of exceptional power, one quite able to cope with the manifold problems, ecclesiastical as well as secular, constantly presented to him. This great Churchman, in spite of his political preoccupations, never lost sight of the spiritual aspect of his office and his pastorals prove him to be fully acquainted with the needs of the laity and the foibles of the clergy.

THE CHURCH OF CORINTH AND ITS BISHOP DURING THE EARTHQUAKE.

By Euphrosyne Kephala.

THE city of Corinth lies in ruins; so do its churches. But if anything The Church rears itself with greater pride and to a greater height than before the disaster. For although the buildings "which are made by hands" are no longer there, yet among those ruined homes there exists, because imperishable, the spirit of love and mercy which makes all men brothers. There are no more churches standing in which to celebrate the Divine Liturgy; but the people gather in the market place, as in the Apostle's day, and join in the prayers of praise and thanksgiving to the Almighty; or they gather on the mountain side and listen to the comforting words of their father-in-God, their Bishop, who in these terrible moments of distress and anguish has been to them indeed their help and their protection.

Among those scenes of indescribable misery following the first earthquake shocks one figure emerges and compels our attention; becomes the centre, so to say, of the whole movement of succouring the wounded and comforting the bereaved. It is the Bishop of Corinth, Damascene, who has laboured in the vineyard of the Lord for five years, and is now reaping the splendid harvest of the devotion and love of his flock. For to him all look for guidance; to him every class of the community turns for help, whether it be spiritual help they seek in such an hour of catastrophe, or material assistance which is readily forthcoming. From the very first, as one man, the entire population turned instinctively to their Bishop. It is easy to account for this attitude of theirs, for he has during his term of office done the most wonderful pastoral work among all classes of the community. Besides, he has, in addition to his episcopal work, such as falls naturally to a Bishop, revivified the faith by his illuminating sermons, in his teaching of the Word and its spiritual significance. He has by his example of piety and devotion to his Master raised the ministry to a higher level. His work for the schools and education alone has earned recognition by all as a teacher and administrator in secular as well as in ecclesiastical affairs.

So in this hour of trial he takes his place among his flock ready to sacrifice himself for them, and in defence of them.

Tireless in his efforts to be of assistance, the Bishop shared the dangers of the shocks, present among the ruins in the work of rescue, ministering to the dying, burying the dead. Living in a railway carriage over which floats the white flag, the emblem of the humani-

CORINTH.

IE CHURCH OF ST. NICHOLAS, CORINTH, AFTER THE EARTHQUAKE.

DISTRIBUTING FOOD.

THE METROPOLITAN OF CORINTH WITH TWO BRITISH NAVAL OFFICERS.

tarian struggle, he is there to issue commands, to give suggestions, money and clothes. With his help the schools are re-opened—in the open this time—and the children are able to continue their lessons under the guidance of their teachers. The Greek Red Cross is busy looking after the sick and injured; and there the Bishop goes as often as he can to visit them. The ladies of the Red Cross are doing splendid work under the direction of Miss Mesolora, the daughter of the eminent theologian, Professor Mesolora.

Sometimes this strong man, with the physique of a Hercules, turns his pastoral staff into the stout staff of the early Apostles and, like them, trudges over hill and dale to visit some remote stricken village of his diocese. Sometimes he spends hours poring over the plans of reconstruction, or piloting the foreign helpers through the ruins so as to explain the necessities of the people.

Again, he visits the British ships in the harbour to express in person his and his flock's thanks for their timely assistance in such tragic moments. No one can, or will, ever forget the intense feeling of gratitude to the British Navy, especially to the "Jack Tar" for his work among the people of Corinth. As a Greek newspaper put it, "After the storm and the terrible night spent in the open, the hopeful dawn, H.M.S. *Stuart* had appeared and was unloading tents and food. . . . ." Thus, the gospel of hope, as derived from a steadfast faith preached by the Bishop, brought good cheer to the hearts of many, if not all. And this message of hope and good-will towards all in their hour of trial is what undoubtedly helps the people of Corinth to-day to face a terrible catastrophe.

While the shocks still continue, and amid the signs of ruin and devastation which surround them, the entire population, led by the Bishop, move across the ruins of their city in the great procession of the Litany for the cessation of the earthquakes.

Proceeded by the Cross held on high, the Sacred banners, the Hexapteriga and the choir, come the parish priests and the Bishop, followed by the people. All the air is filled with the chanting of the priests and choir of the prayers of the Litany. Then comes the solemn moment: The reciting by the Bishop of the special prayer (κανὼν εἰς φόβον σεισμοῦ) of intercession for the cessation of earthquakes, the first letters of the Greek making an acrostic "O Christ, make to cease the shaking of the earth," which the people hear kneeling.

By order of the Archbishop of Athens and All Greece, after both the early and the later celebrations of the Liturgy, the special prayer of intercession called the "Canon for the fear of Earthquakes" was read in all the churches throughout the country, great crowds of people flocking to the churches to hear this prayer.

There are a few changes made in the regular order of the Liturgy, as, for instance, instead of the Koinonikon (Communion Hymn) being

sung, a verse from the Psalms is recited, " He who watches over the earth and maketh it to tremble." The Gospel also is taken from St. Matthew (viii, 24). At the reading of the prayer all the congregation knelt, the ending of which prayer is in the form of an Epiclesis as follows: " Support the Universe, strengthen the earth, and cease its quaking, fix the quivering Universe " in the quaint and picturesque language of the Greek Orthodox Church services.

OUR BOOKSHELF

Ekklesia reports a new edition of the standard work on the *Canon Law of the Eastern Church* by the late Archbishop Milas, with a translation into Greek under the supervision of R. Kazimirovitz. In the translation, which is entitled—" The present ecclesiastical and canonical organisation of the Orthodox Church" the work has been brought up to date as regards the post-war conditions of the Orthodox Church. The Orthodox Church of Poland is added to the autokephalous churches, and the " autonomous " include the churches of Czecho-Slovakia, Finland, Crete, Esthonia, and the Archbishopric of America. To these are added the following churches which have not yet acquired a definite status: the Ukraine, Latvia, Albania, Lithuania, and Georgia. *Ekklesia* highly recommends this new and enlarged edition of Milas-Kazimirovitz as containing in one volume the necessary information, systematically arranged, on the post-war conditions of the Orthodox Churches, which has hitherto been available only in articles scattered about in various magazines.

M.G.D.

Mr. Robert Byron's book on Mount Athos, *The Station*, recently published by Gerald Duckworth and Co., Ltd., 18s., describes a visit to that little ancient community which has lived on for centuries since Byzance held sway in the East, and her Church dominated the whole Christian world, a community which has in no way departed from these ancient traditions and faith despite the lapse of ages. Life in the cluster of monasteries, some twenty in number, belonging to all the Orthodox communities irrespective of nationality, goes on as in the days of Leo and Nicephorus Phocas, and the other Byzantine rulers. In chapter three there

is an account of the history of Athos from the earliest days down to the present time under its new status as an independent republic subject to Greek sovereignty. When once in the monasteries themselves we read of their history, and savour the antiquity of the atmosphere which reaches us in sea-borne whiffs across the ages. In the dim light of the old churches which the feet of the faithful have trodden for a thousand years, the ikons and frescoes keep watch in an austere peace which passeth the understanding of man. All the glory of the Christian Church in its Greek genius is revealed amid a splendour none the less grand for its being a thing of a very ancient past. The days spent by the author in the company of his two English companions and the monks are a succession of pageants of beauty, whether in the monasteries themselves or on the mountain side or by the sea-shore, so glowing are the accounts of all in this book. There are delightful human touches in his description of the monks and their ways and customs; humorous too, for the author is nothing if not endowed with a keen sense of fun. In the chapter on the monastery of Vatopedi, comes the epitome, so as to speak, of all the wealth of beauty collected in the previous chapters. Such descriptions as this are not often to be met with. " But it is at Vatopedi that the whole gamut of colour seems to have coalesced in one gorgeous *ensemble*. Nowhere are the tones so luxuriant, nor the principle of their application so clear . . . . And from this I can still picture to myself the vivid magnificence of the whole scene; the violent contrast of the snow-white campanile against the fevered, rust-coloured church, smooth as silken velvet." And so on, until one feels that all the splendour and magic charm of the East is at our feet while we peruse these 283 pages with their attractive illustrations.

E.K.

We have received a pamphlet, the interest and significance of which are out of all proportion to its modest size of some two dozen pages. It is the *Report of the Second Anglo-Russian Student Conference at St. Albans*. It may be taken as a small indication of the growing vigour of the " St. Albans movement " that this report is printed and sewn—the report of the first conference, if memory may be trusted, was issued only in duplicated typescript. It will be remembered that the conference was held in the Diocesan Retreat House at St. Albans at the beginning of this year, squeezed in, in fact, between the English and Russian Christmas festivals. The Report prints in full the programme followed on each of the six days of the conference, and an account of the formation of the " Fellowship of St. Albans and St. Sergius "

which grew out of it. The Metropolitan Evlogie sent his blessing and good wishes to its members in a message which is here printed, and there is a brief and business-like statement of the general idea and course of the conference. The bulk of the report, however, is occupied by " Impressions," first nine pages of Russian impressions and then about as many of English. It appears that members were invited to write after the conference was over their thoughts and feelings about it, and someone has achieved the trying task of collating and summarising these contributions from different minds. It must have been at least as difficult as the reverse process commonly associated with the Higher Criticism! At any rate the result is most instructive as a record of the impingeing of the two points of view upon each other, not in a sphere of controversy, but in a spirit of interested and friendly enquiry and in an atmosphere of common worship and prayer. That same Higher Criticism, by the way, was not unnaturally a subject which figured rather prominently in the discussions, and upon which considerable divergence of opinion was revealed. The following passage is quoted from the Russian impressions:—

" The word ' meta-history ' which was first used at the last Conference caused long and heated arguments. Perhaps this word does not adequately express what we want to say, but it is in connection with the idea itself that the difference between the Anglican and the Orthodox lies. ' Through the prism of reason towards faith, this is the way of the Western Christian. Through faith to knowledge and understanding, is the religious way of the Orthodox. The reflection of the supernatural, incomprehensible ways of God in earthly history of mankind, a contact between eternity and time in the narratives of the Bible, this is the stumbling-block on which our Western and Eastern mentalities seemed to diverge.' These differences seemed greater to some of us than to others, but what Professor Besobrasov said in his address really explains very well the difference in our attitude, ' It is difficult to explain in human language the conception of meta-history, to explain inwardly, in agreement with the spirit of Orthodoxy, divergencies in the Gospel narratives. But one analogy has constantly come to my mind—a comparison with an Orthodox ikon. An ikon is not a portrait. An ikon is devoid of naturalism. Its conventionally angular forms are not met with in life. The unrealism of the ikon seems to point to the mystery of another life. This analogy expresses the difference which exists between us. There exist higher requirements, sought for from an ikon, which cannot be satisfied by a historically exact, true, and even inspiring picture of a religious subject. The difference between such a picture and an ikon corresponds to a historical and a meta-historical interpretation of the Word of God.' That is where the difference lies, or rather, the emphasis."

There in no marked price on the Report, but presumably it does not cost more than a few pence, and it is well worth reading. It is published by the Student Christian Movement.

If anything was lacking to the status of the Russian Academy in Paris, it was perhaps the production of a Theological Review. However that may be, the first issue of *Pravoslavnaya Mysl* (*Orthodox Thought*) has now seen the light, and in an editorial foreword we are promised that it will appear " if not with complete regularity, at least periodically; from three to four times a year." The Academy is to be congratulated upon this first issue, which contains an essay by Prof. Bulgakov called " Studies in the doctrine of the Trinity," and another by Prof. Glubokovsky on " God the Word." Prof. Besobrasov writes on the " Evangelists as Historians." Other titles are " The destinies of Holy Russia " and " St. Martin of Tours, the hero of asceticism." Unfortunately for many of us in England, it is all in Russian; but we offer the Academy our congratulations both on the production in difficult circumstances of *Pravoslavnaya Mysl* " and on the high standard of its first number.

Another first appearance is Vol. 1, No. 1 of *Logos*, a Quarterly with the sub-title *Revue Internationale de Synthèse Chrétienne Orthodoxe*, published in Bukarest. It is written in French throughout, and apart from an unusual number of misprints, its 160 pages are well and attractively produced. Special attention is naturally given to religious affairs in Rumania, but the scope of its contents is wide. There is an interesting article on Armenian influences in the religious architecture of the Lower Danube, and essays on philosophical and theological subjects such as the Nature of Faith, by N. Berdyaev (the Editor of *Poot*) and the Idea of Creation in Christian Philosophy by G. Florovsky (who by the way writes on a similar subject in *Pravoslavnaya Mysl*). Victor Popescu contributes some thoughts on the problem of the reunion of the Churches in which he compares the ideals of the Conferences of Stockholm and of Lausanne, and arrives at the conclusion—" Pour le moment les difficultés qui existent nous obligent à une fédération sur le terrain pratique. En poursuivant ce travail pendant très longtemps, car il s'agit d'une institution à laquelle on a promis l'éternité, je crois possible l'unité entre toutes les Eglises chrétiennes même sur le terrain religieux." There are some thirty pages of reviews and notices of religious publications both Rumanian and foreign.

Life and Work in the Diocese of Athens (1s. from the Author) is the title of a paper-covered booklet by the Great Archimandrite of the Greek Cathedral in London. It is prefaced by a portrait of His Beatitude Chrysostom, the present Archbishop of Athens, and a summary of his career and writings. The 27 pages which follow

contain an account of the organisation and pastoral activities over which he presides. There are a few pages on preaching, a few more on the catechizing of the children and so on. These are aspects of Orthodox Church life which are less realised among Anglicans than they should be, but they receive much emphasis in the diocese of Athens. We read a while ago of celebrations of the Liturgy during Holy Week especially for the children, and of a Good Friday Procession of children. Last March the Archbishop held a conference for priests of his diocese who are specially engaged in hearing confessions, to discuss matters connected with the administration of the sacrament of Penance. The Great Archimandrite's booklet gives a systematic, if brief account of this kind of work. Towards the end there are some pages about proselytising activity on the part of the Uniats which make sad reading.

We welcome a further addition to Williams and Norgate's neat and pleasing series of translations of Orthodox Services as they are performed at St. Sophia's Cathedral in London. The present volume contains the service of *Holy Baptism* with the Greek and English on opposite pages and it appears in every way to reach the high standard set by its predecessors in the same series which have already been noticed in these pages.

R.M.F.

Metropolita Djonizy.
21/V 1928. Warszawa.